

A N
E X A M I N A T I O N
O F T H E
C A S E
O F T H E
Roman-Catholics
O F
I R E L A N D,
Lately Published.



D U B L I N:
Printed, and Sold by the Booksellers.
M D C C L V.

AN
EXAMINATION

OF THE

CASES

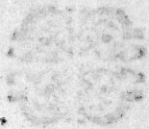
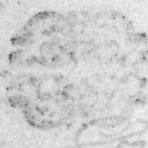
OF THE

Roman-Catholics



J. R. A. N. D.

Lately Published.



D. V. B. E.

Printed, and Sold by the Bookellers,
M.DCCC.



A N

EXAMINATION, &c.



IT is a Truth universally received, that the Power and Wealth of any Community, depend upon the Number and Industry of its Individuals ; the Interest of the Body-politic flourisheth or declineth reciprocally with *that* of its several Members. Hence the *public Interest* of every Society requireth, that none of the Individuals constituting it, be laid under any *unnecessary* Restrictions, which might *damp* their Industry, or *check* their Application.—But if in the *Body-politic* any Members are *unsound* or *infected*, we ought, as in the Natural Body, to apply suitable Remedies ; and in case these prove ineffectual, there is only left to us, to guard

against the Contagion spreading thro' the *whole* Body, whereby the Subversion of the System would soon ensue. Thus in any Government founded in Liberty, if any *Party* of its Subjects holds Opinions, in Consequence of their Religion or any other Motive, *slavish* or *dangerous* to its Constitution ; its own Security directs, nay impels, to the employment of such *Means* as may restrain these *Tenets* from ripening into Acts, by which its Peace might be much disturbed, or perhaps its Structure entirely levelled. Here the *greater Good* must take place of the *lesser*, notwithstanding the Industry and Activity of this *Part* of the People should in great measure be *subtracted* from the Public. And this I apprehend to be the Case of the *English* Government, with respect to its *Roman Catholic* Subjects.

The Author of a late Pamphlet, intituled, " The Case of the *Roman Catholics* of *Ireland*," in Vindication of their *Principles* and *Conduct*, endeavours to shew that both are *friendly* to the established Government of these Kingdoms ; and of course, that the Liberties of Papists should be enlarged. But this Writer's Reasonings are far from carrying with them that Strength and *Fairness* necessary to Conviction ;

tion ; as will appear from an impartial Examination of his principal Arguments.

The *Case-writer* in setting off observes,
 “ that reasoning from particular Facts to universal Principle, is the Fountain of vast and
 “ fatal Error.*” But surely if we are here to reason from a general Principle, the only Way to *safely* attain it, is to have Facts *fairly* stated, and their Motives *clearly* explored ; and thus, by a proper Induction, a general Principle, if possible in such Cases, will be investigated. But this *true* Manner of Procedure would not serve our Author’s Turn ; he therefore *modestly* assumes a Position, and from it *freely* deduces, without any troublesome Disquisition, whatever seemed needful to serve his Purpose. I shall, however, singly consider the Facts adduced by the *Case-writer*, and *try* to account for them from a different Motive than that assigned by him in his Position—which is this—“ Most of
 “ the Political Evils which have long tormented and still torment *Christendom*, have been
 “ chiefly owing to the Passions which *prompt*,
 “ not to the Religion which *forbids* such Derangements.*”—It is to be wished, that in the Elucidation of this *Postulatum* the Groundwork of his Argumentative Fabric, he had clearly and distinctly marked the *Examples*, and
 pointed

pointed out the Facts which may properly be called Evils or Derangements, and to which the Passions alone, and no other Motive, prompted. He ought also to have explained his Notions of the Power of the Passions; but it is supposed he means by *these* the impetuous Part of *our* Constitution: It is evident that the Religion here spoken of is the *Roman Catholic*.

As to *Facts*, in one Place he regards the *Reformation* and the noble Stand for Liberty in the seventeenth Century, as political Evils; † in another Place, to soften Matters with *his* Protestant Friends, he exclaims against the Revocation of the *Edict of Nantz*—all Streams from the same *Source*—the Passions.—The last Fact affords a noble Instance of the *Benignity* and *Moderation* of the *Roman Catholic Spirit*: It exhibits a *Roman Catholic* Monarch mildly evacuating the *foul* Opinions of his *peaceful* and inoffensive *Protestant* Subjects with the *Sword*, and *christianly* dragooning them out of *Heresy* into the *Roman Orthodox* Faith.—I agree with him, that this was a Derangement, and a very shocking one too; but cannot deduce it from Passion—Come over to the *Roman Church*, was the Requisite from these *butchered* Protestants; the *Roman Catholic* Religion had their spiritual Welfare at Heart; Converts must be made, and
some

some *wholesome* Severities were necessary—But who can think that the Passions, *unprovoked* and *unexcited*, rushed to this *horrid* End.—*Credat Judæus Apella.*

In the Front of his *Derangements* * stands the *Reformation*, in Opposition to which Sir *Thomas Moore* bled; and his Opposition, he says, was laudable—Be this last as it may—But as a *Protestant*, I feel a warm Indignation rising in me to hear the *Reformation* represented as the *Offspring* of the *Passions*; or, ranked among Evils.—A noble Effort of the Mind to emancipate us from the *vilest* of all Slavery—a Spirit of *liberal* Enquiry—an illustrious Exertion of our rational Faculties—a generous *Circulation* of the Scriptures—Love, Universal Benevolence, and Free-Examination, zealously, yet becomingly, taught—To hear these *invaluable* Points misrepresented and detracted, by deriving them from Passion, rouses Resentment—Instead of a *Derangement*, or *Evil*, we should respect the *Reformation* as the *Harbinger* of true Liberty, Literature, and Philosophy—But in these Matters, the Approbation of a *Papist* is not to be looked for.

In the same Page he brings another Derangement so late as 1640—" wherein the best and
" noblest

“ noblest Part of the Nation was, in the Issue
 “ of it, *proscribed* and butchered by the *worst*
 “ and *meanest*.”—Here he should have *candidly*
 informed us, that the Commencement of this
 Derangement was of a much earlier Date : A
 King of *England* arbitrarily governing without
 a Parliament, for near twelve Years before this
 Time, and tyrannically extorting the People’s
 Property from them, in *Loans, Ship-money,*
Poundage, &c. together with the *gentle* and
impartial Practices of Star-chamber and High-
 commissioned Courts, laid the Foundation of the
 Evils of these Times. The *People* stubbornly
passionate, could not tamely subject themselves
 to this Discipline, and *evilily* repelled it. They
 had no Regard or Concern for the Safety of
 their Lives or Property ; the Preservation of a
 Free-Government had no Weight in their De-
 terminations, but they were *blindly* urged by
Passion, to Opposition—A Fit of Passion, no
 Love to his Country ; no Concern for a violated
 Constitution ; no Regard to the *Interest* of his
 Fellow-Subjects, prompted Mr. *Hampden*, glo-
 riously and successfully, to oppose such Outrages
 against the Constitution.

In the 18th Page he tells us, that “ Queen
 “ *Mary* restored the Religion set aside by her
 “ Brother, but spiritual Revenge, not good Po-
 “ licy, governed her Councils ; and that she
 “ punished

“punished Men on the score of their Religion.” This is a very mild Representation of her Reign—very dissimilar, however, to the Pictures of it drawn by others : The Exhibition of which, brings a *Horror* on the Human Frame—It serves indeed to shew *what* spiritual Revenge, or in Truth the *Roman Catholic* Religion, prompts to, when supported by proper Power. *Fiery* Punishments of Men on the *score* of their Religion, and severe Castigation, are then *useful* Instruments in the Hands of Mother Rome.

Soon after he tells us, that “in the very Beginning of Queen *Elizabeth*’s Reign, the Reformers worked the Minds of the People to “a determined Hatred of the *Roman* Religion.”—But surely there is no Occasion for this *Reflection*—The Faggots, Burnings, and Miseries of the former Reign, were too strongly and recently imprinted on the Minds of the People to stand in need of such *Workings* for Remembrancers. The *Roman Catholics*, it is true, were now put under *unusual* Restraints, but not *Fires* and Faggots ; and the Event sufficiently justified the Queen’s Wisdom and Prudence in so acting—Hear the *Case-writer* in this Affair.——

“The Court of *Rome*, now baffled and exhausted by the Defection of so many Kingdoms, “set all her Arts in Motion to traverse the Effects, and break the Spirit of the Measures

B

“ exerted

“ exerted against her—The Proscription of the
 “ *Catholic Party in Britain*, was seemingly no
 “ unfavourable Event for her, in this View—
 “ Instead of preaching Patience to those who
 “ adhered to her Communion (what the Gos-
 “ pel requires in such a Case, and what good
 “ Policy required in this) she attempted to spi-
 “ rit them up to Rebellion, by *absolving* them
 “ from all Obedience to their lawful Sovereign,
 “ whom she, at this Time, solemnly excommu-
 “ nicated.”*—Were Subjects, thus discharged
 from their Allegiance to their *lawful* Sovereign
 by their spiritual and infallible Guide, to be put
 under no *uncommon* Limitations; or, ought the
 Reformers to have *complimented* the Papists with
 a Power to renew the *humane* Practices of the
 former Reign? This single Case evidently de-
 monstrates that *Religion* and her *infallible* Di-
 rector have prompted to Derangements of the
 most iniquitous Stamp—His evasive Distinction
 between the *Religion* of *Rome* and the *Roman*
Catholic Religion, a Distinction which often oc-
 curs in his Work, and highly worthy of a Son
 of *Loyola*, now evaporates; unless the Case-wri-
 ter makes it *clear* that the *Pope* is no *Roman Ca-*
tholic. In short, this *one* Fact, and our Author’s
 own Representation of it, overturns his *funda-*
mental Position, and invalidates every Conse-
 quence deduced from it: Particularly that *main*
one,

one, that the *Roman Catholic* Religion enjoins Obedience to every Government, be the *State-Religion* Christian or Heathen. This Doctrine is frequently repeated in the *Case*, and adduced as a very cogent Argument in Favour of his Scheme: How much it is to be depended upon, let the present Fact determine—The *Pope* excommunicating a *lawful* crowned Head—absolving *Roman Catholic* Subjects from their Obedience to their *rightful* Sovereign—and thus instigating them, by the most powerful Arts, to *actual* Rebellion—Yet the *Roman Catholic* Religion preached up as commanding Obedience to the established Government—*Risum teneatis*.

He next *largely* declaims* against the Sufferings of the *Roman Catholics* on account of the *Gun-powder-plot*, which, he says, gave the finishing Stroke to that Party in *England*. He might, however, have with-held his *finishing Blow* until the Time of the *Revolution*, when proper Measures were taken with the Papists—But for the *Gun-powder-plot*, and to be short here—This most wicked and *unparalleled* Attempt *entirely* conducted by *Papists*, together with the *Derangements* occasioned by that Party in the preceding Reign, summoned the whole Attention of the Legislature, to contrive such Means as might effectually frustrate the like

B 2

bellish

hellish Machinations, and secure the Kingdom from any such future Broils.

The *Case-writer* very candidly passes over the Derangement of this Kingdom in 1641, excepting a *skimming* Observation ; * “ That
 “ the Confusions were very great in both
 “ Kingdoms, and in one respect they proved
 “ more violent and bloody in *Ireland* than in
 “ *England* : But the *Irish* had the Language of
 “ the Constitution and of Nature on their
 “ Side.”—How they had the Language of the
 Constitution on their Side, I am utterly at a
 Loss to learn—*Ireland* had been then connect-
 ed, for many Centuries, with *England*—the
English Laws had been long in Use here—Pro-
 testantism had spread surprisingly—the People
 long acknowledged *Subjects* to the *English* Go-
 vernment, and both Kingdoms governed by the
 same Prince——yet the Government or Consti-
 tution ordered, and it was right, the Massacre
 of so many thousands of *Protestant* loyal Sub-
 jects——Amazing Absurdity!——But perhaps
 the *Case-writer* can help this Matter, by bring-
 ing to Light *some* secret Instructions, about
 which the Historical Writers of these Times
 give *broad* Hints——His other Warrant, the
 Language of Nature, is as far removed from
 countenancing such shocking Acts, as *Heaven*

is distant from *Hell*. The generous and benevolent Dictates of Nature abhor such *inhuman* Doings: They prompt to Love, Peace, and Forbearance—not to the Burnings, Massacres, Murders, and Scenes of human Butchery of 1641; a particular Relation of which makes every Limb to tremble.

———— *Quis Talia Fando*
Myrmidonum, Dolopumve, aut duri Miles Ulyssæi
Temperet a Sacrimis?

But for the Prompter—The Author in his *Position* charges such Derangements to the Passions: But here he forgets, to its reiterated Ruin, the Motives assigned therein, and introduces the Constitution and the Language of Nature as the *Stimuli*—He would fain keep his *Dearest* unstained; but every unbiaſſed Person will charge this *Evil* to its true Parent, *the Language of the Roman Religion*.

I have now *candidly* examined the Facts brought by the *Case-writer*, in Confirmation of his *Grand Postulatum*: how far they serve to the Illustration or Eviſtion of the Truth thereof, let the Reader decide—Let me, however, observe here, that tho' I differ from the *Case-writer* in deducing these Facts from the Passions; yet it is not to be doubted that the Passions

ons

ons inflamed, hurried on to *greater Lengths*, in such Instances as may properly be called Evils, than the *first* Movers would have carried : But though they spurred forward, or quickened the Motions, they are not therefore to be reckoned the *capital* or *primary* Prompters.

As introductory to his historical Observations he premises, “ That the great *Charter* of “ *British* Liberties was obtained, and the Constitution of the present Government was “ brought almost to its Perfection in the Days “ of Popery : Thus, he says, we are as much “ indebted to our Popish Ancestors for our Liberties as for our Existence ;” and wonders how so known a Truth should escape our Gratitude.*—But surely the Origin of our Liberties is long prior to Days of *Popery*. The great Councils of the *Saxons* (long previous to the Appearance of *Popery* in *Britain*, and probably grafted on the *Comitia* of the antient *Britons*) wherein the Affairs of the Nation were debated, and all the important Purposes of Government determined, are to be revered as the *Fountain* of our Liberties. King *John* treading in the Footsteps of his Brother *Richard*, by his tyrannical and *unconstitutional* Practices threw the Nation into a Civil War ; and afterward, to quiet the People, granted the *Magna Charta*.

Charta. But to whom were these our *Popish* Ancestors obliged for having a *Constitution* to defend, and a *Right* to oppose Infringements of their Property? To the *Saxons*, surely.—There are few People, I believe, so insensible to a safe Possession of their real Property, as, when it is invaded and violated, not to endeavour, independent on any Impulse from Religion, to secure and ascertain it.—A moderate Attention to our History will shew, that *Liberty* hath always declined in Proportion as *Popish* Councils have governed these Kingdoms; this is plainly the Case since Queen *Elizabeth's* Time: And the Vigour and Strength of the Constitution are owing to Governments actuated by *Protestant* Councils, to which its present Perfection ought, *justly*, to be ascribed.

The *Case-writer* largely expatiates on the Advantages which would accrue to this Kingdom, from enlarging the Liberties of Papists; and proposes a *Test* as a Demonstration of their Fidelity.—But how far a *Test* may be relied on, let the well-known Benevolence of *Papists* to *Protestants* determine—and how well it would insure their good Affections to the Government, the Pope's absolving them from their Allegiance, and their own *peaceful* Dispositions in Queen *Elizabeth's* Time and in After-times,
fully

fully proclaim. He wishes* the *Roman Catholic* Religion were better known, and hopes he has done one great Service in his *Apology*, by proving that it commands Obedience to the established Government, be the prevailing Religion Christian or Heathen. I wish he had *clearly* and *fully* set forth its Genius and Doctrines, and *explicitly* shewn how it enjoins Obedience to every established Government.—It is odd, that the Catholic (universal) Religion wants to be known; his Picture of it, indeed, does not shew it a more engaging Form than usual, nor animate us to embrace it.—The Authority of the Church, Advocation of Saints, Transubstantiation, Image-worship, and the Supremacy of the *Pope*, are all admitted and defended by him. With how much Truth such Opinions can be vindicated, let every one who reads the Scriptures decide.—The Conduct of the *Pope* and his Disciples in Queen *Elizabeth's* Time, has already been placed in Opposition to his Assertion of the *Roman* Religion enjoining Obedience to the established Government.—We may add, with respect to *Tests*, that while Papists are so much under the Influence of their *Priests*, and these very Priests the Sons of the *Pope*, whose Supremacy and Infallibility are acknowledged by both, a *Test* which does not *bind* his *Holiness*, can avail but little with them.

them. On a *proper* Occasion his Holiness, always desirous to enlarge his Liberties and extend his pure Doctrine, would quickly and *safely* dismiss his Flock from *Obligations* to *Heretics*.

Naturam expellas Furcâ, tamen usque recurret. *Tests* are forced Work.—The Stability and Security of any Government must have the *Love* and *Confidence* of the People for a Basis; neither of which a *Protestant* Government can expect from the *Pope's* Followers—The *obedient* Position so much puffed by the *Case-writer*, instead of being fully proved, as he slyly insinuates in the Latter-end of his Work, is very *complaisantly* taken for granted, *like the rest*, through the whole, without the Trouble of a clear and connected Argument to establish the Truth of so material a Point—when he says, “Be the State Religion Christian or Heathen,” does he mean *Roman-Catholic* or *Protestant*?

The Author of the *Case* thinks, that the Immunities granted by his Majesty King *George* to his *German* Roman Catholic Subjects, and by the King of *Prussia* to his Roman Catholic Subjects, are powerful *Examples* in Support of his Project. But here he should have remembered that, the Cases being *widely* different, like Practices, cannot take Place; were the Constitutions of Government in *Germany* and *Britain* similar, this

German Example might be introduced with some Credit : But different *Forms* of Government may render that very eligible in one, which might prove altogether destructive in another. In a *German* Government an Edict, if Occasion requires, may revoke all their Privileges at once, and leave them as at first : But in a *British* Government, such *Indulgences* being granted by the Authority of the Parliament, must be taken away by the same, which perhaps might turn out a difficult Task, once the *Papists*, by having their Liberties extended, had wrought themselves into Power and Interest.

The *Case-writer* frequently insinuates the Hardships of *Papists*, and how unascertained their Property—But surely their Property is well enough secured ; for who ever heard of its being broken in upon, or that Justice was denied to any Person, because he was a Papist ? As to their Hardships ; compare them with the *Treatment* of Protestants in *Popish* Governments, and he that is moved by the smallest Impulse of Gratitude must thankfully reverence that Government by whose Benignity and Justice a free and quiet Possession of their Religion is tolerated, and their Property sufficiently ascertained.

In short, as a Friend to the *Hanoverian* Succession and to Protestantism, I cannot help opposing

posing any Scheme which might invest the Papists with larger Liberties than they now possess—By allowing them a landed Property they would soon participate in every County and Borough in the Kingdom—their Influence would sway Elections in proportion to its Strength—and their *Interest* would prompt them to have none but their Friends elected; and this no Doubt conditionally; for one Immunity must follow another until we are *strong* for swallowing up all—By enlarging their Liberties, and of course increasing their Properties, an Equality of Power might, in Time, be brought about, when, according to this Writer's * own Principles, a Right of Opposition takes place; thus, perhaps, our Children, in the next Century, might *feel* a Repetition of the *Orthodox* Massacre of 1641.—Toward the Close of his Performance he honestly acknowledges, that the Religion of Catholics † teacheth them to be obedient to Governors; but it teacheth them also to propagate their spiritual Doctrines in Opposition to Government || —How consistent this Position? But it is the whole Truth. *Compel them to come in*, is wholesome Doctrine; when we have our Liberties and Powers enlarged, and can *safely*, let us *zealously*, tho' in *Opposition to Government*, propagate our Doctrine: *Heretics*

Hereticks are to be *put out* of the way, and all Power, if possible, rescued from such *unballowed* Hands—to this Purpose *Stripes* will be salutary to the Obstinate and Stubborn: *Whom the Lord loveth he chasteneth*, is Christian Doctrine, and let not the Force of the Precept relax on our Side.

The *Papists* being excluded from sharing in the *Landed Property*, have the Fruits of their Industry in Ready Money, which, in case of Danger, puts it in their Power to be more extensively hurtful; and it has been proposed as a Precaution, to open a Passage for them to purchase Estates, whereby the Quantity of their Ready Money would be lessened. But I cannot acquiesce in this Scheme. Whoever has a sufficient Security will readily find Money to borrow; where Estates are to be sold or mortgaged, there Money will run, be the Proprietor Papist or Protestant: so the Advantage from this Project appears but small. In case of sudden and actual Disturbances, what is alledged might really happen; but it may be reasonably presumed, that no such *instantaneous* Dangers can now take place; and in all common Cases the Government may have sufficient Notice, and has ample Power, to restrain the *Suspected*. This *Chance* is not to be purchased at the dear Rate of allowing *Papists* a Share in the Landed Pro-

Property, and consequently of extending their Influence and Interest, which might, in time, work the Destruction of this Government.

He tells us, * “ that the Obedience of the “ *Roman-Catholics*, for these seventy Years, has “ been an *active* not a *negative* Virtue ;” but how it is *active*, when they are excluded from all Places of Power and Trust, I am not able to understand : Nor can I think *that* a Virtue, which has Necessity for its Parent. I am not a little suspicious, that in case of a *suitable* Opportunity, we should feel their Obedience—to the *French* or *Pretender*—very active: It is well known, that *Irish Papists* are constantly *stealing* over to *France*, to recruit the Army of the most inveterate Enemy to our Liberties and Religion—Many *Irish Papists* were in the last Rebellion, and several of them among the Pretender’s *chief* Counsellors. Do these Practices demonstrate their *good Affections* to the present Government ? Do they not plainly and fully proclaim what it has to fear from Papists, if *proper* Circumstances afforded them an Opportunity to act ?

But if we, in the least, attend to the Prejudices of Education, and the Force of Opinions solemnly inculcated, and eagerly imbibed in Youth, it

it is a glaring Absurdity to expect, that the Principles of *Papists* will be friendly to a Protestant Government. Their Priests are all educated in *Italy* and *France*, where they are early taught to hold in utter Abhorrence, and as damnable, the Religion of *Heretics*: A servile Obedience to the *Infallibility* of the *Pope* is religiously enjoined; and the Liberty of these Kingdoms virulently condemned as Licentiousness; Teachers full-fraught with these Principles, are very unlikely to prove voluntary Propagators of Doctrines favourable to a Protestant Government. Is it not obvious, that Priests thus tutored will warmly enforce and press home their *Bosom-Principles* on their Disciples? and their great Influence and Authority among their credulous and deluded Followers will render their Documents doubly and trebly efficacious.—Principles transported from *Rome* and *Saint-Omer's*, will never bring forth good Affections to Protestantism and Liberty.—*Can the Ethiopian change his Skin?*

It is a laudable and generous Undertaking to strike out any Scheme which may tend to improve the public Interest, and if it is conducted thro' its whole Progress, with Candor and Impartiality, we are moved not barely to approve, but gratefully to esteem the Author; but if the *Workings* of the Head are only concerned

In a Project, without any Regard, or in Contradiction to the *Dictates* of the Heart, we are naturally led to pass quite an opposite Sentence.—When a *Projector* has fully conceived his Scheme, he has it in his own Option to chuse a *suitable* Time to usher it into Light; and if it is of so *public* a Nature as to demand *universal* Attention, Prudence joined with Honesty will direct the *Delivery* at a Time when the People's Minds are calm and tranquil—Seeing a cool and dispassionate Examination is necessary—which is hardly to be expected, when Animosities *unhappily* prevail among the *Great*, and Discontent runs thro' almost the Whole of the People: To introduce and agitate a Debate at this Time, which most evidently tends to inflame and heighten Troubles, gives us but an indifferent Opinion of *some* of the Projector's Virtues—Add to this, as we are now standing on the *Brink* of a necessary War with our most perfidious Enemy, a Neglect, or Rejection after Inquiry, of any Scheme proposed in favour of the Papists, must naturally irritate them; and, in case of Disturbance, Resentment on this Score would, if possible, *quicken* other Motives stimulating them to act such a Part as might bring about a Government, in which all the Privileges they desire would be freely granted.

There

There are several exceptionable Strictures, in the Course of the *Case-writer's* Reasonings, which are passed by unnoticed ; as it was only intended to examine briefly, tho' it is hoped clearly, the Strength of his leading Arguments ; we may, however, close with this general Observation, That the Diction and Phraseology of the *Case* bear so much of a *Gallic* Structure, as pretty plainly indicates the *Fountain* from whence its wholesome Doctrines flow.

E I N I S

4 AP 54



The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the
the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the
the seventeenth is the fact that the
the eighteenth is the fact that the
the nineteenth is the fact that the
the twentieth is the fact that the
the twenty-first is the fact that the
the twenty-second is the fact that the
the twenty-third is the fact that the
the twenty-fourth is the fact that the
the twenty-fifth is the fact that the
the twenty-sixth is the fact that the
the twenty-seventh is the fact that the
the twenty-eighth is the fact that the
the twenty-ninth is the fact that the
the thirtieth is the fact that the
the thirty-first is the fact that the
the thirty-second is the fact that the
the thirty-third is the fact that the
the thirty-fourth is the fact that the
the thirty-fifth is the fact that the
the thirty-sixth is the fact that the
the thirty-seventh is the fact that the
the thirty-eighth is the fact that the
the thirty-ninth is the fact that the
the fortieth is the fact that the
the forty-first is the fact that the
the forty-second is the fact that the
the forty-third is the fact that the
the forty-fourth is the fact that the
the forty-fifth is the fact that the
the forty-sixth is the fact that the
the forty-seventh is the fact that the
the forty-eighth is the fact that the
the forty-ninth is the fact that the
the fiftieth is the fact that the
the fifty-first is the fact that the
the fifty-second is the fact that the
the fifty-third is the fact that the
the fifty-fourth is the fact that the
the fifty-fifth is the fact that the
the fifty-sixth is the fact that the
the fifty-seventh is the fact that the
the fifty-eighth is the fact that the
the fifty-ninth is the fact that the
the sixtieth is the fact that the
the sixty-first is the fact that the
the sixty-second is the fact that the
the sixty-third is the fact that the
the sixty-fourth is the fact that the
the sixty-fifth is the fact that the
the sixty-sixth is the fact that the
the sixty-seventh is the fact that the
the sixty-eighth is the fact that the
the sixty-ninth is the fact that the
the seventieth is the fact that the
the seventy-first is the fact that the
the seventy-second is the fact that the
the seventy-third is the fact that the
the seventy-fourth is the fact that the
the seventy-fifth is the fact that the
the seventy-sixth is the fact that the
the seventy-seventh is the fact that the
the seventy-eighth is the fact that the
the seventy-ninth is the fact that the
the eightieth is the fact that the
the eighty-first is the fact that the
the eighty-second is the fact that the
the eighty-third is the fact that the
the eighty-fourth is the fact that the
the eighty-fifth is the fact that the
the eighty-sixth is the fact that the
the eighty-seventh is the fact that the
the eighty-eighth is the fact that the
the eighty-ninth is the fact that the
the ninetieth is the fact that the
the ninety-first is the fact that the
the ninety-second is the fact that the
the ninety-third is the fact that the
the ninety-fourth is the fact that the
the ninety-fifth is the fact that the
the ninety-sixth is the fact that the
the ninety-seventh is the fact that the
the ninety-eighth is the fact that the
the ninety-ninth is the fact that the
the hundredth is the fact that the